

M-299.

Wednesday April 18, 1962
Played on Thursday July 19, 1962

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Now, we talk again. That is what we, all the time, try to do. And how difficult it is to come from the talking state into the state of application. And how we love to talk. And why don't we really want to apply it because, of course, that is exactly the difficulty; that we are so used to talk and then we assume that we know. And probably we know, but we do not know by experience. And that what we know, at the present time, still has to be converted into that kind of knowledge that belongs to your being. And we really talk to become what we should be. And, for that, the knowledge has to be changed into a form of understanding. The understanding is based on an experience. It is based on putting to practise that what I know; that is, doing that what I know. And it is the greatest difficulty of doing certain things in accordance with the knowledge we have, because, very often, the knowledge outruns the ability to do. And my ability to do depends on my wish. If I say to my body, "You ought to do this or you ought to do that; I wish to do that," sometimes the body is willing to do it. But, if the wish is not strong enough, no amount of knowledge or work can help me. And I have to find out why the wish is so small. In the first place, I do not wish to do the things that look very simple because I am so accustomed to believe that whenever I undertake something in ordinary life, of course, I can do it. And many times when I do try in ordinary life and I find

out that I cannot do it because it is a little bit too big a job, I will find an excuse that it wasn't me but circumstance. But, very often, when I try to do certain things in life that I want to do, I have already the conviction that I will be able to accomplish certain things; including even the fact that I may be very conceited about it and have much more belief in myself, that I actually can do. But in general, whenever I have a thought or a feeling that I ought to be able to do it with a little bit of practise and also a little bit of sacrifice, I finally end up by doing it. And if I pursue a certain aim in ordinary life that really is worthwhile or that is, let's say, studying certain things, or things that require a certain amount of sacrifice on my part, that I really want to learn a language or learn how to draw, then, after some time and after some years of practise, I will be able to do it. And I say, "Yes, I have that ability and I can do it." Regarding work, I have to have a wish for something that is unnatural. And that is the reason I do not pay attention to it because it does not belong to my ordinary life. And in order to overbridge this and to see that there is something which is not of ordinary life, what I still should pursue, I have to realize that the condition in which I am in ordinary life is not the way it should be. And there has to be some kind of dissatisfaction or a question about my behavior in ordinary life and how I am. And I have to lose the valuation I have regarding myself, in order to substitute for that a wish to become something else. And, therefore, I am not interested in trying to do certain things that are of a very small simple nature, because ~~my~~ my idea that I can do, includes that I can do big

things. And, regarding work which looks so simple and about which I have an idea that: Well, all I have to do is just be a little objective about things. That is one of the most difficult things for me to do because my wish really to do that, when I run up against the difficulties, is not big enough to overcome it. And when I start to put to practise that what I know, it is the only way to find out how weak and how little my wish is. Of course, the circumstances are tremendously difficult because whenever I walk on the street, whenever I look, whatever I hear, whatever I happen to think about, whatever other people tell me, all of that is indication to myself that my ordinary life ought to be lived. And I cannot separate from it and I cannot withdraw from the world. And therefore, I have to live in this world. And thereofr, I am subject to everything belonging to this world, including myself and the influences I have which come from the outside, also are augmented by certain influences which I have already acquired previously and which are now part and parcel of myself, in my mind, and in my heart, which try to convince me that my ordinary life is quite sufficient for my life as it is. And of course, as a matter of fact, it is quite sufficient for this kind of life. And therefore, when we talk about a wish to work, something else has to be introduced of a different kind of quality and something that I believe I would like to achieve also, if I can. Something of this kind of nature, that is unnatural, something that is of a higher kind of quality; something that I not only want to wish for, but I also want to do something about, in order to bring it about. This is all the time

the problem I am up against. I do not want to wish really, I am satisfied. I am too smug. I am satisfied with my thoughts about work. I am satisfied with the feeling. I think my feelings will bring me ultimately to the possibility of an understanding in the sense we mean it; that is, in the sense of becoming conscious. And, I must say, that we can reach, in feeling particularly, a certain level, a certain sensitivity which comes close to what the real thing is. But, if I start to analyze that, I must know that that kind of a feeling is not permanent. And it is this question of permanency that really should enter. I have to become, regarding my wish to work, someone with a permanent wish and not be effected by a variety of different conditions which will change and will effect me; that notwithstanding all of that, I will retain this tremendous wish of wanting to become a conscious man. And then, the only way by which I can reach it is not by further developing any one of the three centers of my personality, but it has to be by introducing something of a different kind; something that has to do with, as I have said many times, with objectivity. But principally what I have to learn is how to become impartial to myself. And the greatest trouble that I will have is always this question of partiality. I become identified with whatever I do, whatever I think or whatever I feel. I am identified with my own thoughts. I love them. I think I am pretty good. I think I have good feelings. I am not just anybody. I am not, as Gurdjieff says, the tail of a donkey. I am really a big, almost I would say, a big piece of cheese. And I really

think that I am someone who really can do things. And that I have to start to question. It is not that I will be able to do away with it. I cannot believe, in the beginning and for a very long time, that I cannot do because I say I can if I wish. I say I can get up. I can go to the door. If I want to, I can be very nice to someone and I can train myself to be, in many ways in ordinary life, that what I set out to do. And, of course, on that kind of level of ordinary life, I can do many things. And I must never say that I am nothing because I am somebody. And I am a human being and I have feelings and I have an ability of a certain thought process by means of which I can even think about the possibility of becoming impartial. But when it comes to the question of really becoming impartial regarding that what I am engaged in, then I have the greatest difficulty of not identifying myself with whatever I do. And still, that is necessary. I have to loosen myself if I ever will reach a certain freedom. Because only in freedom will I be able to retain what is permanent, what is now temporary, to make that what is temporary into a permanent state. As long as I remain identified, then everything I have, even in the form of working on myself, will be subject to being taken away, dependant entirely on the condition in which I live. If I am in certain conditions which are strong enough to attract me, emotionally let's say, which will take hold of me, then it is extremely difficult for me to be impartial about my own state. So, in order to try to learn how to work, we must learn in such a way that we begin with something that is within our means. We can, regarding our

body, become, more or less, impartial. It is also very difficult because the body has its own wishes and its own conditioning and will tell me, at a certain time, that my mind is wrong. I have to learn how to see myself in that way; becoming objective to whatever my body now does, performs, how it behaves. And for the time being, and I assure you you must try this: leave out observing your feelings. And leave out observing your thought process. You are on the wrong track if you try that. If you try to establish a certain objectivity and impartiality, regarding your feelings: your feelings are you and impartiality has to do with not having feelings. And how can you have feeling about your feeling? It is practically impossible. It is only by the constant sacrifice of your physical body that ~~try~~ you probably could reach your feeling state since your feelings express themselves in your physical body as behavior. And thereby, in chastising yourself like monks, you could reach a certain state in which your feelings become pure and purer. But it is a very long, long process and moreover, it is not what we are trying to do. We are trying to become objective towards these centers. And I select out of the three centers that one which is, at the present time, capable or, at least, where I am able to establish a relationship between my knowledge of what work is and the fact of experiencing what work is. And therefore, I say to my body, I wish to watch it. I want to see how it behaves. I want to... and I really do not like to use that term to become present to my body because that in itself is already a difficult thing. How can I be present to something when

I am constantly with myself? Then I have to introduce another idea; as if I am outside. Well, as if, can be very useful but I have to remain practical and I do not want to introduce philosophical terms in a very simple matter of establishing a relationship between a part of my mind wishing to become aware of the physical existence. That is, my body with all its variety of functions but particularly as it now behaves physically, as it walks, as it has a posture, as it does this or that or the other thing. And nothing as far as my feelings or thoughts are concerned. Leave them for later. They will enter gradually when I start to establish what is meant by a method of how to become free from myself. That is, to become impartial regarding my behavior, without ~~lik~~ liking it, without classifying it, without giving it a name. Trying not have my feelings or my thoughts interfere with this process of seeing myself; to try to become aware of myself as I am; the acceptance of that what I am, not wishing to change that. And to try then many many times during the day and ~~really~~ really trying, converting my wish to work, my ability to work, that is, the knowledge I have about work in the actuality, into that actuality of being aware. My wish is small. The amount of knowledge I have is a little bit larger. It fools me. Because I think I know and I do know a great deal but I do not know by experience. And my experience is based on the quantity of my wish and therefore I must do it in very small simple things because my wish is only adequate for the application in very small simple things. And I hate it. I think it is beneath me. I think it is something ~~that I ought to be~~ that I ought to be thru with already a long time ago because I say I am a grown

and therefore I am able to do this and I can really do much and much more. And I cannot do a simple thing like getting up out of this chair, reminding myself that I now wish to be aware, and walk to the door and honestly say that I have been awake. You try it. And therefore, my wish, even if it is strong in me, I cannot, at the present time, counteract the variety of different associative thoughts, influences from outside, functional processes in myself. I cannot counteract it by this little bit of a wish that I have. So, there is only one way out. Whatever this wish is, I have to apply it to the extent that I can, in a surrounding that is really conducive to that, so that I can have that kind of result of being awake in accordance with the quantity of wish. If I actually want to tackle the problem of myself, of seeing myself and becoming aware, I have to have it many many many times, thousands of times, millions of times. And I am not fooling. It is that kind of work. And therefore it is so difficult. Therefore, I want to get up. I want to have a shortcut. I would like to have a little bit of a chemical that is put in me so that I then, because of that, become, let's say, aware. And it is possible that a little drug will help me, every once in a while, if I want to. And then it loses. I lose it again. And where is my ability to be awake when I wish to be awake. I have to take short steps, simple steps, little steps, but many of them, before I even can start walking a little. So, do not be disappointed, but do not overestimate the possibility of your ability, of anybody's ability to work. And, as soon as you catch yourself thinking that you have been awake for ten, fifteen, twenty minutes, almost in succession, also question that statement. If you can do it,

maybe certain conditions were very favorable. I do not want to exclude them. But, if it is possible to be awake, then wake up now. If you think, for yourself, that you can be awake, you know what it is, wake up now. Be awake now during this meeting. While now you are sitting. While you now wish to wake up. Certainly, the conditions and the circumstances are right. We are not only talking about it, we are talking about the practical application of ~~idea~~ thoughts; of that kind of knowledge. And it is a wish. I am sure we have that wish. And I assure you, and you know it, even with that wish and stimulated by the totality of a level of a group, you can not be awake. You are, in listening, already taken. And this is the difficulty now. That is, when you try, you must come to the realization, and, when you are very honest it will be the conclusion, that, regarding the possibility of waking up, we are nonexistent. And, at the same time we wish, we will try to continue day after day, and pray to God that you will continue. If you do not do that, life is not going to be worthwhile. And you gradually come towards the end of it without having accomplished certain things than only to be in life a good kind of person. Of course it is valuable. There is no question about it. We are ethical, moral people in the ordinary sense of the word. We want to be kind. We want to be nice. We want to be good. We want to understand, if we can, certain things about other people. And all of that, you might say, is put to your credit in a big book, but it does not mean that it is permanent. And the very fact that people die means that there is an impermanency in life. If I have a responsibility for that what I now believe I possess, and for which I wish to take the responsibility because it has been given to me in some way or other, I

do not know how it happens to become in life, but, at least I know this much: that when I talk, when I have a certain mind, when I have a certain body. when I have a possibility of breathing, when I know that certain things ~~xxx~~ can take place in me physically, as well as emotionally or intellectually that I ~~can~~ call myself a human being, then I also have that form of life for which I am responsible and willingly take the responsibility to see what I can do with it so as to guide it and to make sure that if I do die, that that kind of life ~~still~~ is unspoiled. How do we, how can we spoil it? By not living in accordance with certain rules, for one thing. How can we spoil our insight? How can we spoil our aspiration? How can we spoil various things that really could remind me to wake up? By all the time, or many times, being in contact with the things we already know in our hearts are very deleterious. And we should gradually avoid that kind of influence. Go thru your life. Go thru your day. Go thru your week and see in what respect you have spoiled yourself. You have indulged, I am quite certain. You have (..?); you have wasted time. You have been occupied with a lot of nonsense. Things really that you do not need; all that kind of ballast that you could have thrown out if you wanted to. You could have done without many things. You could have lived very well. You could have lived much simpler. You have paid attention, I am sure, to many things that really are not worthwhile; and, when it comes down to it with your own conscience you now say, "I am sorry; I should not have done that." We cannot change overnight but we have to have towards life a little different kind of attitude of selecting: to take what is really right and not

to take, or not allow to be taken by certain things when I know already from the beginning that they are not worthwhile. How can we divide our life that way? Into those moments which we say are right, in the sense of work, now, not in the sense of good or bad. But in the sense of work, which are helpful to work. That is a rule of morality. It is a rule of Objective Morality. It is a rule that has ~~been~~ to be applied when I pretend to wish to do something about myself. And in that way, perhaps ~~perhaps~~ one's life can be divided a little bit. Certain sections can be devoted to that what I wish to be as if, like Jesus said, "Didn't you know I have to be in the work of my father". It is that kind of thing that I must gradually introduce in my life and in my daily life. And start to consider the valuation of how do I spend my time. I consider it when I drink. I know very well that if I drink a little too much that then my body is hurt. And before I drink the second or third martini, I hesitate. Why don't we hesitate when we are confronted with things we know are doing harm? We have to think about this because life has become more serious. I can not expect and certainly it is not even that I could expect it, but I can only express a certain hope that gradually with thinking about work, with trying to make attempts to work, with trying to find out for yourself what your aim could be, that gradually every one could come to ~~the~~ conclusions regarding that and to cut out and to stop unnecessary things; unnecessary gossip, unnecessary thought, unnecessary feeling, many times unnecessary movement. Try to live for one hour of each day in that way; to do only that what is necessary. You will be surprised how often you find yourself thinking about nonsense, idiotic ideas or feelings that you have about other

people. Try to change that. Substitute in its place something that is more worthwhile. Let's say, including reading, including even contemplation of you wish, a certain form of meditation even it is not work. That is, even it is not an attempt at becoming conscious of aware; at least, do not waste time. Time is precious. Your life is precious. Your functions are precious. Everything that belongs to you is precious. It has been given. Rather, you find yourself with it. You take it. It is yours to do as you please. But make sure that you know what to do. Now, Hilda, there was some question, wasn't there?

QUESTION: On Monday night in answer to a question, you said that we should question everything that we read about the ideas and everything that you say, and not to take it per se. And I was thinking about it and I was wondering if this applies to everybody or is it necessary for everybody to take it that way.

ANSWER: You know, people are quite different. Some person could question even the question. Other people will take it as it is and say, "Oh yes, That is right" but will not do it. Other people will say, "Yes, I will try" and they can not do it. And some people will say, "Oh yes, you are quite right. I understand you. I will do it." There are many shades on understanding certain statements. To the extent that it strikes you, to the extent that it strikes a resonant note in you, to that extent you will take it for yourself and try to apply it. What I mean is this: when I start to become interested in ideas and I do not know very much about it but I have some idea that I know that in that direction there is a possibility of a solution to certain questions I have, then I have to take certain things on faith. I read about it and I say, "Yes, Mr. Gurdjieff, that sounds

alright. It seems to fit into my framework. Whatever questions you bring up, I have had the same kind of question." Now I am interested. Now I continue to read. Now I read Gurdjieff a little further. And then he comes to a statement in a very very long statement and I say, "What? I do not know what you mean." Then I question it. "Does Gurdjieff know what he is talking about? Does he know what I am thinking? Can I understand, in some way or other, what he is trying to say? And if I do understand it, can it have a meaning for me?" So, with that, I start to question him already. But I still have faith enough. I trust him. It is a big book. And a lot of people say he is worthwhile, so I go back again. And I say, "Well, I will try to understand it. Maybe I do not understand it. Maybe that what he says is quite right. So I study. I try to study it. I try to take out of the book, out of certain sentences, the principle of what is meant. I try to compare such principles with what I have myself. In that respect, there are certain principles which I have and there are certain principles I have not. I will allow for myself that knowledge that I have to grow. Even at the present time, I am not understand everything because I still am in the beginning. So I will make an allowance and sometimes I will take on faith what I, at the present time, do not understand. But, if I take it on faith, I rely on the other people. That is, if the other person is taken away, I have nothing left. And I have is a little memory and a certain faith, maybe a book which I can read but, it is still not as yet for me an experience. Now I wish to build something for myself. I wish to make something that is permanent, on which I could rely, something that, at any time, will be there if I need it. It is obvious that anything that I have taken on

faith and is in my mind, with which I (...?) cannot be the motivation for an action. I will want, ~~at~~ sometimes, to go in the direction of that what I believe is meant but I cannot put into it my conviction that I know by experience that a thing is so or it is not so. If someone else says, with as much emphasis as you have put in the words of Gurdjieff, that Gurdjieff is a fool; and when that person proceeds to prove this, that this is wrong and that is wrong, but, there is a man, Krishnamurti, he is the man. You have nothing to go by. All you have is the faith in Gurdjieff and a little bit of resonance in yourself that he is on the right track. If, on the other hand, you have an experience in your own life and that what you not only know but have understood fully and on which you dare to say that regardless of what anyone else says, I know, because it has become my property. Then it does not matter any more; and the faith has been changed into the actuality of an experience which then becomes yours. Now I only say that this faith question has to be changed gradually into an experience. Some people will immediately say yes. I want to experience it. Maybe they work. Other people will say, "I have a feeling but I do not know what it is. I know that I trust. But I cannot as yet put for myself that what I now know, even if I know it by intuition, into a category of property of myself as belonging to me, as a foundation on which I can stand." Sometimes the process is very long. All during this period, it is far more important to ~~remain~~ remain, you might say, faithful; to keep on trusting, to hope, to wish for someday trying to see. Then, at that time, that what you have felt or what you have thought, can actually become your own. Maybe circumstances are such that you cannot apply every thing you know because the circumstances are not right for it.

Maybe you have to wait. Never lose your faith. There always has to be something. If I grow and I substitute the faith I have now by means of an experience, on the basis of an experience I again will have a little faith. And I will constantly have to have faith in the possibility of the ideas if the ideas are for me what they are; that is, infinite. I have to find in an idea, in a system of ideas, a certain quality that I will never get thru with it; that regardless of where I am, that there is always something that I want to go thru. The whole process of evolution is based on that. I wish to evolve. I ~~wish~~ wish to evolve towards the next step. From the next step, I want to evolve to the next step and the next step and the next step. By that time, when I have evolved and have become more and more free. I will understand what is meant by unity. And then I can even, in that state of the totality of oneness, be active within, as long as I am in balance. And during this period, I remain faithful towards the possibility of accomplishing something in the future, and my growth is dependant on it. And my faith supplies the motivating force, I will not lose it but it will change form step to step. And, in its place, will come experience after experience. One can say it differently of course. I have my life. I have a belief that it is possible in this life time that certain things could develop which can eliminate for me, my physical death. That it ought to be possible, if I have a responsibility for this life, now. That it is absurd to assume that it should not continue even after my physical body dies, when I am convinced that there is something else in me which is not physical. If I believe that that exists, I believe it exists because I have feelings. I believe it exists because I have a mind which can

think, in which ever way I belive it thinks. Nevertheless, it is sepearate from the physical existence. Therefore I say, If my physical body dies, it is not right that with that my feelings dies or that my thought pprocess would have to die. Then the question is: Can I sepearate thatbwhat is now physical from that what is a finction which I call feeling or a function which I call mental process. Although it may use ~~extere~~ material forms like a feeling uses for expression on my physical body, and that I use a thought process also a certain form og matter in the ofrm of my brains.

Nevertheless, with all this, I know that thereis something quite different from the physical appearance of myself . And, if life is only connected with that what is physical, where is the life that is represented by my mind or the life that is represented by my emotional center? So, if I think if death and I think of the possibility of continuing life in some form, I have to link it up with life as it exists now already, either in my Emotional Center or my Intellectual canter. And it is absurd to think that simply by dying physically, then that form of lie ought to die. I can not assume that when I am born life all of a sudden appears and that when I die, life all of a sudden disappears. It has existed only it takes on the manifestation of myself. So, for that reason, I say if it is possible ^{continue to} that something can/exist afetr death, I have to provide living quarters for it. This is work. I try to develop now with n myself, something, some body, which can become living quarters for that form of life. I call it Kesdjan, Spiritual Body. That would make sense because it would mean that there is a continuation of some some kind, not perhaps in the same identity of myself. Maybe by the use

of a different kind of name. But, nevertheless, representing that what has ~~been~~ started in my ordinary life as a continuation as it then, death has no hold on me. So, you see, with this kind of ~~body~~, the possibility of development of something what has a different purpose I, all the time, will have to have the faith in the possibility of that kind of evolution. So, you see for that reason, I can not rely on faith; that is, not going hand in hand with the formation of something more solid, more substantial than just what I call air. It has to take a form. It has to take a form of a different kind of density because that what I call my Emotional Body ~~is~~ of a different ~~body~~ form of density in the sense of materiality. But, nevertheless, whenever I try now to become conscious, I will feed with the food that ~~body~~ has then become active. I will feed the possibility of the development of a second body within myself which then, in itself, can continue to exist. And also, in itself, has its own life span. It will not be the end. There ~~is~~ will still be the necessity of forming another body and, perhaps, on Earth, it may be possible to do that. And if then actually that could be ~~is~~ possible, the conditions as ~~if~~ far as the preservation of life, is much more favorable. And, in that perhaps, the formation of two other bodies besides what I have now as physical body. It may be possible to achieve the unity, the ^{form of} oneness ^{of} ~~and~~ an entity coming from the three bodies, fusing into one. That would be, as an aim, something as if I could reach God in that way. You understand now?

QUESTION: In the last chapter of Beelzebub, Mr. Gurdjieff speaks of faith and of people and the faith that they have. And that

it is not right. Now do you know whether the kind of faith you have is right or not?

ANSWER: Again, the same question. Is it permanent or not? Is that kind of faith I have in other people, subject to change, or not? I trust someone. Can I trust him now in any condition, in any circumstance, at all times.

Q: That is within you.

A: It is within you. ~~But it is not within you.~~

Q: I do not depend on the other person.

A: Yes it does.

Q: But even if he betrays you, there is still something in you which is faith. What is that? It doesn't disappear.

A: How do you know? Suppose a person betrays you. Is it still there?

Q: Something else would take place.

A: Yes, regarding oneself. If I have faith in my ability, if I have faith in my feelings, if I have faith in my intellectual capacity, that whenever I want to feel I can feel impartially, whenever I want to think that I can think, let's call it, originally, that is, purely, as a thought, without associations. If I wish to act I have command of that what I can do and control over all the different functions of myself. It exists. And that form of faith exists in me. It is based on my understanding of myself and the knowledge that I have that it is mine, to be used whenever it is necessary by something which I call "I", which is independent of all circumstances. In that, I can have faith. In that I can have permanency, that I could call on it at any time and it is available. That is right faith. But otherwise the faith I have in myself in ordinary life can be taken away. For instance, you say, "I can do this. I have

faith in myself". And someone else says, "No, you cannot."
Do you doubt yourself or didn't you? You start doubting it.

A: But I would try.

A: Yes, you can try. Sometimes you can say, "You see, I can do it." The other person is not strong enough maybe. Next time they will say, "I will bet you five thousand dollars." You make a statement: Copernicus was born in 1573. Someone else says, "No, it was 1572." Maybe you are ~~xxxx~~ right. I have faith in many things of myself. And, at the proper time, I will question that also. I know my memory fails me. I know my ~~in~~ inability of doing certain things, even actively, even physically, I cannot do it. There is a limit. I know certain things of myself that I know I ~~cannot~~ do. With that, I can have that faith but again it is not permanent. I may have eaten something and I can lift what I could lift but if I have eaten something that is (...?) maybe I am sick. I cannot do it. If ~~xxx~~ I am looking for something that is permanent, it means at any one time, regardless of all kind of conditions. And try to analyze for yourself where and in what do you put your faith; if it is for yourself now, If it is a question of other people, it is of course obvious that I lose it with the other person. But if I want to have it for myself, that even then, I question it; that I can be faithful to myself. I make a promise. Am I faithful? You find out for yourself. I make a promise to myself. I will tell myself that I will never think wrong about such and such person. And all the time I will be effected by it. Someone has done me, let's say, dirt and now I am in a good state. And I go to church and the pastor says I ought to be kind. I ought to love my brothers and sisters. I ought

to be a Christian. And so I come back and I say, "Yes, I am determined. I will. So help me God, I will." And the next day, what do I do? I see a letter; I see this and that. Immediately, in me, comes suspicion. Terence Rumbals. Now can I love him? Again the fact that I will make a statement to myself that I could not honestly have that kind of faith in myself and in him. It was that kind of a promise. I failed.

Q: Yes, but there is still a kind of faith.

A: What kind of kind.

Q: I have a faith in something higher.

A: Yes, that is all right. But you have faith in the possibility of the existence of your God. You can have faith in the existence of that God. But it is still vague unless you are able at some time for you.

Q: It is vague, but it is still something even if it is vague.

A: Well, I don't know if it is useful when it is vague. It can be intense. It is a little bit satisfactory; an intense vagueness. So you can go at that. At the same time, it is not useful. It is a feeling by which you go and you are convinced but it is not helpful enough. I am convinced that God exists. So I go to the grocery and I buy milk and the man short changes me. And will I remember God? You see many times, I have that promise to myself that I will be better; that I will be a kind man, that I will actually be what I ought to be, and life simply will not allow me to be that way. And no amount of so-called faith will help me. It is not that strength. I put it outside myself. And, of course, all religions are based on that possibility: that there is something outside of me in which I can believe and then that will be a guide for my life. But, as I said before,

how do I love my neighbor? Do I forgive my enemies? It belongs to Christianity. It is the Ten Commandments. I do not live in accordance with them and I know I don't. And I should stop fooling myself. I have to put my feet on the ground. I have to know that I am alive here. And I wish sometimes, with my head, to live in Heaven. And sometimes I have hallucinations that I am there, and also good feelings. And still I have my feet on the ground. And I still have to deal with Earth. I am not floating. And my faith belongs to my emotions and my head. It does not as yet belong to my physical body, unless that physical body is in that state all the time where I can rely on its ability to do. And even then, for a little while, after a little while, it becomes subject to all laws of decay and then I lose my faith. Try to think about these things. What is your feeling about religion and the what you call faith within yourself? On what is it based. Is it based on a certain form of reality or your own knowledge by experience, that it is right and no one can take it away? One can have, let's say, as a mother, one can have that kind of a feeling towards a child. You have faith in a child. It does not matter at all what it does. You still have faith. So, certain things can be permanent in primary life, without doubt. People can love each other all the time, regardless, never never will it die. Such instances, of course, are rare but they can exist. And simply the existence of that possibility, that such a thing could exist on Earth means that there is a possibility for human beings to be something else, not only human, but to become what what is represented by this intensity and permanency of a feeling or a thought. This is much closer to that what I would call conscience and consciousness. And it is the very

fact of that kind of existence that indicates that man has a different ~~kind of~~ aim, can have a different aim in life. And that, because of that, he is not meant to be constantly and only man on this Earth; that he could become, because of this quality in him, something as if he could be in the image of God. Well, (...?)

QUESTION: (Gail Norris) My task was to get up at 6 oclock every day. On Thursday I woke up at six. Every day when I didn't get up at six (...?) And the ohter days I did get up at six, except for Sunday morning, I do not knpw what happened. The alarm clock didn't go off and I got up at seven. And I found that doing the sensing exercise every other day, that the actual exercise was not as intense as when I did it every day.

ANSWER: Now, let's be clear. Your task included to wake up at six oclock and get up. That was the task, wasn't it? So, if you are clear abput it, then you have ~~not~~ failed. In a little way, but you have failed. What was the reason?

Q: (??)

A: No, no. You remember, that was all.

Q: (Something about going to bed early)

A: Yes but it belongs to the task, doesn't it?

Q: One morning I got up at seven and the next evening I decided to go to bed earlier.

A: But you do not undo what has been done. The reason why I insist on it os that first you have to be clear that that what is, is. That no amount of glossing over it, or trying to explain it, or not paying enough attention to it, will help it. I say I make up my mind to get up at eight, or whatever it is. Maybe I will wake up at eight and ~~not~~ allow myself five minutes.. also good

as a task. If I know that it is difficult for me to get up, then I say, Yes, five minutes, Alright if that is in the task I am allowed to do it. If it is not in the task, I am not allowed to do it. And when I don't get up at seven, I ought to bite my tongue. You see, you have to get this picture: I failed or I am unable. I can explain it. Of course, one can always explain it and the excuse which we usually accept in daily life is simply: well, I am sorry, and then let it go. Now we have to sharpen, to some extent, sharpen out decision of valuation of behavior. I have to see it in the proper light. I use a clock for it in order to establish a time. Now I allow this clock to remind me that I have to wake up at a certain time and get up. After three or four days I will out I cannot do it. Then I say, "Alright, that task is too difficult." I take another task. You see? But first you have to be clear that is a failure of the task and not get away from it. And only when you see that that is really so, then you will start to come to the realization of what you can do and what you cannot do. Work simply means that I have to find out what it is that I am capable of and what I can do. I have to make sure that it is that what is now my instrument with which I work, that I can rely on it; that when it is this, that it is that and not something else; when I think, that I know that thought is correct. I am trying to look at whatever I am from the standpoint of truth and absolute value. And I must not put water in the wine. I have got to admit it. And then maybe I will have a chance to undo it. Maybe I cannot do it. Maybe my strength at this moment is incapable of waking up at six and getting up right away. But as I say, I adjust then a certain task to the ability that I have or I believe I have, and then I try

to fulfill it. Now, when you get up at seven, what did you do as punishment?

Q: I took a punishment, although it was a very mild one; that I would not smoke until after breakfast.

A: Was it difficult to fulfill?

Q: Yes. I usually smoke when I first get up to do the task. Before I do the reading I have a cigarette and coffee. (..???)

A: Yes. It is a habit. Not good, is it? Do not mix things up. It is not good. You can not do that. When you want to smoke, smoke. When you want to eat, eat and eat it, eat. Do not do it. And particularly in the morning, do not smoke yet. As the task, the punishment, is not at all much. Breakfast within two hours, my heavens. I certainly do not have to wait fifteen hours for two hours if I know that I can smoke all I want to afterwards. It is not very serious, is it? A little half-hearted. Come back again to be full hearted; really to see things as they are. It depends entirely on what I want to do. Do I want to grow up? It is really that. Do I allow my so-called childishness to continue? Do I allow immaturity? No, I want to grow up. I want to be a man in the sense of a human being; as a person on whom I could rely, on whom I could rely if I wish to be. So, for that, I have to put certain things away and little bits of habits and satisfactions of the body, every once in a while. Put them away. They are so small. They are really quite small. And if I do not look at it that way, I become very cheap. And I do not want that because it is not right. And it is not acknowledging the fact of my existence. It is not acknowledgment of the fact that I am grateful for being alive. It has not the relationship towards whatever I have as conscience of whatever I may call ~~my~~ morality, and really to be honest and serious with a wish that I could become

dependable and that I could be, at some time, serviceable. That is, to be in relation to a Higher Form of Being, in my place, so that if God would call me, that I could say, "Yes. Here I am." It is really that kind of life I want to try to lead and it is that kind of seriousness that has to be introduced in it. I say, this has to do with wanting to become conscious. If I do not want to do the other things, that is, introduce that kind of seriousness, then I must not call it wish to work. I call it trying to improve myself a little bit so that I become a little bit better human being. It is also fine but it is not in search of the miraculous. It has to have that quality that I wish something with all my ~~max~~ heart, which is not easily obtainable but it is possible. But I have to work for that in accordance with the kind of coin that is necessary for that kind of payment. Look at a task a little differently. A task is something to find out for yourself what is your value and how do you value yourself regarding that. Six o'clock, make an allowance if you wish. Get up at a quarter past six, if you do not fall asleep. Or at six o'clock sit up in bed. Do not get up. Sit up so that you will not fall asleep. Do not get ~~up~~ out of it as yet. Maybe you could. You can contemplate about it; how difficult it is to get up. And you will get up. For the time being allow yourself a certain length of time until you know that this kind of feeling in yourself will flow over a little and you will start to say, "Now, I ought to get up." Try all kinds of things but make them beforehand as something as I said before, a promise to myself. And then I live up to that promise. Fortunately, I can make the promise in any way I like, flexible, but once it is set, it is a law. And I must live according to that law, whatever I now can do. I have said many times, "Come hell or high water, but I do it." Now do the task again. You can set your own

conditions. You keep in mind now what is your aim. And now you try to conform to that, even if you wish to change certain conditions for the day. You say, the previous evening, "Tomorrow, I get up at five to six" and you set the alarm clock like that. Tomorrow, I get up at half past six, and you set the alarm clock. You see, you vary it. As long as you wish to vary it, then it is your law. Then you live up to that law. That is your promise. You understand? Good. Do it that way this week. A little bit more flexibility, and, at the same time, much more earnestness about it.

Q: I want to report on the other task I had which was to (...??) and to be especially nice to Taylor.

A: Was she?

Q: (Taylor) Yes, she was.

Q: (Gail) But I found that I felt as if I was going to be a hypocrite (...???)

A: Yes, that is kind of hypocritical, isn't it?

Q: I found that I was attached to (...??) in a way that I had never realized was possible emotionally, to have some how (...??)

A: That, I think, is right. And do not call it hypocritical. Call it acting.

Q: I realized too, that this changed my attitude.

A: That is right. As soon as you introduce something of a physical nature, it will have an effect on all the things of yourself immediately. It is the attempt that I make something do in accordance with what I know, that will effect my feelings. And, as a result, I will be ~~affected~~ a different kind of person by the simple fact of doing something. The emphasis, all the time, has to be on activity. My physical behavior, seeing it; within this, then I can ~~more~~ feel or think in a different way.

And I have just established a relationship between the center,
 mind and your body. And, what I have described the
 relationship, the center, the mind, the body, which
 further than before. And, because of this, the things will
 be added to the house... I explained it to you in the
 the quality which is established. Then, the certain
 relation between mind and my body. And, the result, it
 in action. And, the results of this, the things,
 my functions, which to become active. And, they will join
 and they will help to make the totality of myself
 much more complete. They all become engaged into that kind
 of activity, to be in outside of me, to become
 conscious. It is the level of any one of
 my three centers it would be sufficient and it would not be
 outside of me to give me a constant of help. But, the
 fact that I have something that is not directly connected
 with the possibility development of myself become better,
 but it has to do with an aim that is outside of me, towards
 which I want to grow. Then the three centers will want to
 work together for an ultimate aim. The center does not want to
 work for the improvement of itself. But they are, all
 three of them, willing to work together for the possibility of
 something that all three can participate in. And that is the
 reason it is important to establish the relationships between
 mind and your body. Your feeling will be because it is al-
 ready there as a motivating force of wish. And in this actual
 bringing about a relationship between knowledge into activity,
 wish will become work. And, as such, then it belongs to the
 totality of the three. And, then they are and I function.

much more complete. And, as a result, I have, because of that, a detachment and I see myself do things, not hypocritically, but for the sake of doing them. Hypocritical would mean that I try to make the impression of some one of something that is not so. In acting, I am fully aware that the other knows I am acting. I represent something. I am not dishonest about it. In hypocrisy, I am dishonest. In acting, I am not. It is understood. I do this for a definite purpose. In doing this now, I myself become much more whole. I then have in that what I do, a certain detachment. I see myself do it. You understand. Do it again this week. Now you can curse him, if you like.

QUESTION: (Lotte Karman) I tried very seriously to do the sensing exercise and I could not find the bridge from that to awareness as you suggested.

A: Did you look for it?

Q: Yes.

A: That is where you were wrong. Sense, and it will come. Do not wish. Sense. Keep on sensing. It will come.

Q: My experience was one of physical well-being but I can do that in my sleep.

A: You will see, Do not wish for it.

Q: (...??) and I should not look for results.

A: That is right. It is always a paradox, isn't it?

Q: Yes.

A: Yes, it is very difficult for you.

Q: I will try.

A: Still you have to try. I quote the Bible every once in a while about this : Seek ye the Kingdom of Heaven. That is

the sensing exercise. And all things will be added unto you.
That is the realixation of being awake.

QUESTION: (Claire Leffel) Mr. Nyland, it seems that after the Wednesday night meeting, I am very enthusiastic about working. And then, as the week goes on, this wish, or enthusiasm, seems to die. (...???) That I really do not want to do it but I seem to forget.

A: Don't we all know it?

Q: I feel that way practically all of the time but the few times what I did remember it is really wonderful to remember.

A: Good, then that memory can help you on the days when you know it is going to be lower. You know, let's say Saturday. Saturxay morning, you sit quiet and you try to remember then this evening. You try to visualize it. You do much more than remember it in your memory. Try to visuualize means you try to bring it back in your mind. It is now as if you see it. It is now as if you see yourself sit here. It is as if you see the others. It is as if you feel the atmosphere which you now feel. You try to bring back also in your mind the kind of thought, the kind of wish which is in your heart, to be, or, rather, to work. The experience that you have had after Wednesday, try now in all kind of quietness for yourself. Relax. Try to bring that back tou yourself as if it is reality. You see? Then, out of this, out of ~~that~~ kind of new experience, which is based on a memory, and will never reach reality, it will only reach an as if reality state. It, nevertheless, has a force. It can help you in your mind to create again a wish to work. Try it this week.

Q: Can I have a task?

A: That is the task: not to let it go. Saturday, Sunday,

Monday and then, the anticipation of Wednesday will make it go up again.

QUESTION: (Kuny Schultz) (Inaudible)

ANSWER: How long ago did this person die?

Q: About six months.

A: Was she very close to you?

Q: No, but (...???)

A: You liked her very much?

Q: Well, of course, (...???) I understood her.

A: Can you think of her and things you dislike?

Q: Yes, I tried. But I could not do it.

A: But you can do it now.

Q: I try.

A: You try to see in what respect she failed., according to your notion.

Q: Yes, Mr. Hyland. I just forgave her.

A: -t is not only forgiving. You simply have to see this and what you consider the truth about her. Do not forgive. Actually say, "She was wrong. She was not that; she was not that." What was wrong with her in her life? This becomes for you a very clear picture for two reasons. One is to help her; whatever exists of her about which you do not know anything and the assumption is that something exists. It will help her to have the truth be known to you as well as to her because, in her conscience, she also knows what you know. That is one. The other is ~~in~~ in making this the truth for you, you become free from sentimentality for her.

Q: is it sentimentality?

A: Yes, it is. ^{not} It is/your life any more. It is finished. The

memory remains. It is right. But the memory is not one sided. It is everything and by seeing it as the totality of a person, who lived, who had opportunities like you have. And do not forgive, but see it. And see it in that way impartially, as something that belonged to this nation. Sometimes one says, "I am a little sorry that they did not know this and that." Well, it cannot be helped because again it was not your responsibility at all.

Q:??

A: You can let it go.

Q:??

A: (...???) and that you ~~must~~ ought not to forget them. You will not. But I do not think it is a necessity. You see, it will be there. I am quite certain you will remember. The name will be mentioned and sometimes out of the clear sky you will remember her. And you will remember her in a very good way.

Q:??

A: Yes, but not for the sake of saying I must do that because it seems so hollow. It is because I wish to think of someone it is alright. Do not go against it but do not force it because ~~sanctity~~ ~~sanctity~~ ~~sanctity~~ Do not forget the dead. Alright? Let me know in a couple of weeks.

So, maybe enough for tonight. Lotte, all kind of things written down? I do not mind Lotte.

Q: it helps me. I copy them and I have a big book that will be printed as such.

A: It is a good thing it is ???

Q:??

A: ~~the~~ Lotte, Lotte, what are we going to do? Sell it to the highest bidder. Oh, Lotte. It is alright. It is alright. You

can continue to do it. Only, when one writes, you tend to rely on the writing. When one does not write it up, and you know you have to rely on what you hear...And that is why I say I will allow you. It is that...

Q: I did not do it in the beginning and I regret it.

A: lotre, there is a great deal that is in your mind that will stay there if you know that you will only hear it once.

Q: ??

A: that is right. Do it when you come home and then try to recall what you heard. It does not work.

Q: certain things.

A: i am almost certain that they are more thsn enough. Will we try it one meeting, next meeting?

Q: I do not trust my memory.

A: You don't ?

Q: No, because my memory is so tricky. It will produce things that I have learned as a child....???? and I cannot depend on it at all without(???)

A: Well, you are the judge. Good night everybody. Hope to see you next week. I hope you can work. I will say, if you do not know how to work, will you call me? So that there is absolutely no exc use of not knowing. And then. when you do know, you must make the attempt, really, to the extent that you pssibly can, whatever is at the present time your understanding. You have to be quite serious. So for that, I wish you luck. But it is not the right word. I wish you help. So goodnight.